

1607/1246

A SINCERE
Christian and Convert
FROM THE
CHURCH of *ROME*,
Exemplified in the
LIFE of *DANIEL HERLY*,
A Poor *Irish* Peasant.

*Hearken, my beloved Brethren; hath not God chosen the
Poor of this World, rich in Faith, and Heirs of the
Kingdom, which he hath promised to them that love him?*
I AM. ii. 5.

1607

E Plebe media sæpe deprehenderit,

1246

Qui Principum non cesserit Prudentiæ.

GEO. BUCHAN. *Baptist.*

*— In panno tenui recondit
Nuda se virtus, tuguri sub umbra
Rustici; nec se titulis superbis
Vendit; insanosque fori tumultus
Ridet, & plausus Popularis auræ;
Nec Cliens magni foribus Patroni
Assidet: Vitæ tacitos beatæ
Rure secreto, sibi nota tantum,
Exigit annos.*

Idem.

By the Most Reverend
Dr. *EDWARD SYNGE*,
Late Lord ARCHBISHOP of *Tuam* in *Ireland*.

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THE
EDITOR
TO THE
READER.

I Very well remember to have heard the *Ground-Work* of what is here related from *Daniel Herly* himself; who appeared to me to be a Man of great Honesty, and of a very good Understanding. The *Circumstances* which are added (as in such Cases is usual) to complete the Narrative, are all of them very agree-

(4.)

able to *Daniel's* Character. And I hope the Whole will afford good Instruction, together with some Entertainment, to every one who reads it.



A S I N-





A SINCERE

Christian *and* Convert,

Exemplified in the

LIFE of *DANIEL HERLY.*

C H A P. I.

His Parentage, Birth, and Education, to the Eighteenth Year of his Age.

DENIS * HERLY was a sober industrious Day-labourer. He lived a single Life until he was about twenty-six Years of Age; and made it his constant Custom to lay up a Half-penny, and sometimes a Penny, every Day, out of the Wages which he earned; by which, and a little good Management, he was able to purchase Two Cows, and Nine or Ten Sheep; the Profit of which paid for their Grasing, and added something to what he was able to save out of his Wages.

* I never happened to know what his Father's Name was; but will crave Leave to call him *Denis*.

6 DANIEL HERLY'S *Conversion*

He was a *Papist*, and bred up in great *Ignorance*, as such poor People in *Ireland* generally are: But he abhorred Drunkenness, Lying, Cheating, Stealing, and all other Immorality; to which others of that Sort are too often much given.

It was remarkable in him, that nothing could provoke him to curse or swear (except he were called to take his Oath before a Magistrate;) and whenever he heard any such wicked Expressions come from the Mouths of any of his Companions, he always soberly rebuked them for it.

Upon *Sundays* and *Holidays* he constantly went to Mass (unless he were hindered by Sickness, or some unavoidable Accident) and there behaved himself with as much Devotion as could be expected in an ignorant Man, who understood not one Word of all that was said by the Priest. And when Mass was done, he always spent the remaining Part of *Sunday* quietly at home, or in the Company of some of the soberest of his Neighbours, and of *Holidays* in some honest Labour. And when the Priest once reproved him for working on a *Holiday*, he made Answer, that he thought it was much better for him to spend the Remainder of such a Day in doing some Good for himself, or some of his Neighbours, than to waste it in mere Pastime, or at the Ale-house, or in downright Idleness.

Before he married, he took a Lease of as much Land as would graze his few Cattle, and afford him a good Garden, and a small Quantity for Tillage. His Landlord would have obliged him, over and above his Rent, to have given him twenty Days Work every Year. But, say *Denis*, if I oblige myself to leave my own Business, and

work



work so many Days for you, whenever you require me (perhaps in bad Weather or in Harvest-time) I may thereby be too great a Loser. And therefore I desire you to set a reasonable Rent upon your Land, which I will endeavour honestly to pay you: But as for *Duty-work*, wherever I go, I resolve never to subject myself to it. The Landlord thought he spoke with Discretion, and came to an Agreement for a certain yearly Rent in Money.

When *Denis* had thus gotten a Place to fix himself upon, he chose a modest, industrious young Woman for his Wife, and, within less than a Year after his Marriage, had a Son born to him, whom he called *Daniel*.

As soon as *Daniel* was four Years of Age, he was sent to an *English* School in the Neighbourhood, and by the Time he came to Seven, could read perfectly well: After which he always took so great a Delight in Reading, that he would leave his Play and all Diversion for it.

Very few of the *Papish* Laity being allowed to read the *Holy Scriptures*, or any Books written by *Protestants*, the Books in which their Children are first trained up at School are commonly such as these: *The Seven Wise Masters*, *The History of Fortunatus*, *Gesta Romanorum*, *Valentine and Orson*, *The Seven Champions of Christendom*, with divers others of the like Sort. The romantic Stories of which these Books are full, made *Daniel*, whilst he was a Child, exceeding fond of them: But when he grew up to more Discretion, he took more Delight in other Books (as he could get them or borrow them) in which he found more useful and satisfactory Knowledge. And thus *Daniel* spent almost all the Time that could be spared
from

8 DANIEL HERLY'S *Conversion*

from the Business in which his Father employed him, until he came to the Age of Eighteen Years.

I must not here omit to take Notice, that *Daniel's* Father and Mother, being very strict in their Morals, always took great Care to breed up their Children in the same good Way, and to beget in them the greatest Abhorrence of all that Wickedness, which every Day they could not but see and hear to be practised by many others. And *Daniel* having read several Books of plain practical Piety, (which one way or other came to his Hands) was thereby very much confirmed in virtuous Principles.

C H A P. II.

*Daniel's Conference with a Romish Priest
about Reading the Holy Scriptures.*

DANIEL was naturally very inquisitive after Knowledge of all Sorts, as he had Opportunity for it: But, above all, he was most carefully attentive to those rational Arguments, which, by Men of all Religions, are brought to prove the Certainty of a Life to come, in which our Happiness or Misery will entirely depend upon our good or evil Behaviour in this Life: And when he came to be about Seventeen Years of Age, he was very industrious to inform himself touching every thing that is necessary to eternal Salvation. In order to which he diligently read such Books as were put into his Hands by the *Romish* Clergy: And happening to meet with two or three plain little Books written against *Popery*, he carefully read

read them also. And finding that both Parties insisted upon the Authority of the *Holy Scriptures*, he resolved to apply himself to the Study of them, without which he thought it impossible for him to judge which Side was in the Right. Upon which he privately applied himself to the Priest who was his Confessor, and desired his Leave that he might read the *Bible*.

The Priest was shock'd at this Request of his, and desiring to put him by from his Design, told him, that the *Authentic Bible* was only extant in the *Latin Tongue*, which *Language*, says he, you do not understand, and therefore cannot read it.

"But, says Daniel, I have often heard it said, that there is no material Difference between our *Latin Bible* and the *English Translation* of it, that is among the *Protestants*; and I have heard some of our most learned Clergy say, that they would be content to try the whole Controversy that is between us and the *Protestants*, even by the *Protestants own Bible*. I pray then why may I not read the *Holy Scriptures* in the *English Tongue*?"

"The *Holy Scriptures* (says the Priest) are very hard to be understood: And if such a one as you undertakes the Reading of them, he will be in great Danger of misinterpreting them, and thereby of being misled into pernicious Errors and Heresies, which are destructive of Salvation. Your safest Way, therefore, is to take your Religion upon the Authority of the *Church*, and not to perplex yourself with studying the *Scriptures*, which are beyond your Understanding."

"But (says Daniel) since the Profession of the true Religion is certainly the chiefest, if not the only

TO DANIEL HERLY'S *Conversion*

“ only Mark of the *true Church*, how is it possi-
 “ ble for me to know which is the *true Church*,
 “ except I first inform myself what the *true Re-*
 “ *ligion* is? And from whence can I with Cer-
 “ tainty have the Information, but from the
 “ *Word of God*, which all Christians own the
 “ *Holy Scriptures* to be? He that is blind must
 “ be content to follow the best and honestest
 “ *Guide* he can get: And if his *Guide* misleads
 “ him, our good God will punish not the
 “ poor *blind Man* who cannot help it, but the
 “ *Guide*, who ought to have known better
 “ Things. But, since God has given me some
 “ Degree of Reason and Understanding, I think
 “ my self obliged to make the best Inquiry
 “ I can into the Way of Salvation; and if, for
 “ want of such Inquiry, I should run the Ha-
 “ zard of being misled, I cannot but think that
 “ God would punish me for my Negligence.
 “ In the Books written by *Roman Catholicks* for
 “ the Use of the common People, I have often
 “ met with Sentences taken out of the *Holy*
 “ *Scriptures*, which are as plain and intelligible
 “ as any Words can be: And if I read the whole
 “ *Bible* over, I suppose I shall meet with many
 “ more such easy Passages, of which I shall en-
 “ deavour to make the best Use; and as for all
 “ those which are doubtful or difficult, I shall
 “ not take upon me to interpret them; nor will
 “ I offer to form any Opinion from such Pas-
 “ sages as are obscure, except they are plainly
 “ cleared up to my Satisfaction.”

It was not possible to give a satisfactory An-
 swer to what was thus plainly and rationally
 urged by *Daniel*: And therefore the Priest did
 not attempt it; but only gave him a Charge not

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from the Church of Rome. II

to disobey the Church, in reading the *Bible* without a Licence. "Sir, (says *Daniel*) I think that "God has given me a sufficient Licence to read "and study his Holy Word; and if you can "prove that He has given Authority to the "Church to restrain me from it, I shall readily obey." And thus the Conversation between *Daniel* and his Confessor, for that Time, ended.

C H A P. III.

The Success of Daniel's Reading the Holy Scriptures.

BEFORE *Daniel* began to study the *Holy Scriptures* (which was about the Eighteenth Year of his Age) he was very well informed what those Doctrines of Religion are wherein the *Protestants* and the *Romanists* agree; and what the peculiar Tenets of the Church of *Rome* are, which by the *Protestants* are rejected. All those Doctrines, about which we have no Controversy with the Church of *Rome*, he there found to be very plainly delivered, as far as the Belief of them is required from us by God. But as for the *Peculiar Tenets* of his Church, to his great Amazement, he could find no Footsteps of them; and what few Passages of *Holy Scripture* he had read or heard urged in Favour of them, as soon as he came to observe the Connexion of those same *Passages* in the *Scripture* it self, he plainly found them to be distorted and wrested

12 DANIEL HERLY'S *Conversion*

wrested from their manifest Intent and Meaning. Some of the Instances hereof, which he particularly remarked, were these :

He had, from his Childhood, been taught, under the Pain of eternal Damnation, to believe that the *Roman Church* was the only Catholic and Apostolic Church, the Mother and Mistress of all Churches, and that the *Pope*, or Bishop of *Rome*, is the Successor of *St. Peter*, Prince of the Apostles, and Vicar of *Jesus Christ* ; on which Account all *Christians* are bound to be obedient to him. But in all the *Holy Scriptures* he could not find the least Suggestion of any of these things. *St. Paul* has written a large Epistle to the *Romans*, that is, to the *Church of Rome*, of which it is pretended that *St. Peter* was at that Time Bishop. But in all this Epistle he does not give the least Intimation of any such Privilege belonging to that Church or the Bishop of it : Neither does he therein make the least mention of *St. Peter*, although, at the Conclusion of it, he salutes no less than Twenty-six Persons by Name.

The same *St. Paul*, when he mentions the *Apostles*, as being the *First* in the Church of *Christ* ; 1 Cor. xii. 28. and *Eph. iv. 11.* gives not the least Hint of any Superiority or Precedency that belonged to *St. Peter* : On the contrary, he declares that he himself *was not a whit behind the very chiefest Apostles* ; 2 Cor. xii. 11. And when *Peter* was come to *Antioch*, I withstood him to the Face, says he, *because he was to be blamed*, Gal. ii. 11.

Many Things are, in the *New Testament*, recorded of *St. Peter* ; but no Intimation is there given, either that he was Bishop of *Rome* or appointed by *Christ* to that particular Office. And if
ever

ever he were Bishop of that Place; yet *Daniel* could find no such Evidence for it, as to make it an Article of Faith.

St. Peter, in both his Epistles, takes to himself no higher Title than that of *an Apostle of Jesus Christ*; Chap. i. ver. 1. And in his first Epistle, Ch. v. ver. 1. he styles himself *an Elder*. But if he had been *the Vicar of Christ*, and *Prince of the Apostles*, certainly he would have so mentioned himself, that his Epistles might thereby have had the stronger Influence upon all Christians.

When *Daniel* first read those Words of our Blessed Saviour, spoken to *St. Peter*, Matth. xvi. 18. *Thou art Peter, and upon this Rock I will build my Church*; he did not well know what to think of them. But when he came to those Words of *St. Paul*, Eph. ii. 19, 20. where we are told that Christians, being *the Household of God*, are *built upon the Foundation of the Apostles and Prophets* (no Distinction being there made between *St. Peter* and the rest) *Jesus Christ himself being the Chief Corner-stone*: and compared them with those other Words of the same Apostle, 1 Cor. iii. 11. *Other Foundation can no Man lay but that is laid, which is JESUS CHRIST*; he very plainly saw that the *Rock*, upon which our Saviour intended to build his Church, was not *St. Peter* any more than the rest of the Apostles; but *Christ* himself, that is to say, that *Faith in Christ* was to be the *Foundation*, or *Rock*, upon which the Christian Church was for ever to be established. In which Belief he was thoroughly confirmed by looking back, and well considering the whole Passage.

Our Saviour (ver. 15.) had put this Question to his Disciples, *Whom say ye that I am?* Simon Pe-

14. DANIEL HERLY's Conversion

ter (making a ready Profession of his Faith) answered and said, *Thou art Christ the Son of the living God.* And Jesus answered and said unto him: *Blessed art thou Simon Bar-Jona: For Flesh and Blood hath not revealed it unto thee: but my Father which is in Heaven.* And I say unto thee, that thou art Peter, and upon this Rock (that is to say, this Faith of which thou hast now made Profession) *I will build my Church.* This is the Rock, this is the Foundation upon which my Church is for ever to be supported; and the Gates of Hell shall not prevail against It.

It is not to be wondered that *Daniel*, being a very inquisitive young Man, should make such obvious Remarks as these: Especially if we consider with what a serious and impartial View he betook himself to the Study of the *Holy Scriptures*; and that, for three Years together, he made this his chief Employment upon every Sunday, and at all other Times that he could get for his Retirement.

Daniel had been taught, under Pain of Damnation, to believe that the Saints, departed this Life, are to be worshiped and prayed to. But throughout the whole *Bible* he could find no manner of Command or Example for any such Prayers or Worship. He could not but observe, that *St. Paul* expressly forbids the *worshiping of Angels*, Coloss. ii. 18. and that the *Angels* themselves utterly refuse all such Worship; of which he took Notice of two very remarkable Instances; *Rev.* xix. 10. and xxii. 8, 9. If then (thought he) no such Worship ought to be given to the Blessed *Angels*; what Reason can there be why we should so worship the Saints departed;

from the Church of Rome. 15

departed; and this without any Command from God for it?

He had been taught, under Pain of Damnation, to believe that Honour and Worship ought to be given to the *Images of Christ, the Virgin Mary, and the other Saints*: At which he was astonished when he read the *Second Commandment*, and so many other Passages of *Scripture*, where the Worship of *Images* is absolutely forbidden.

He had been taught to make the Belief of *Purgatory* a necessary Article of his Faith, and had often been told by his Priest, that this same *Purgatory* (according to the *Catechism* of their Church) was a *Fire, by which the Souls of the Pious, being for a determined Time tormented, are expiated*. But in all the *Bible* he could not find the least Word of any such *Purgatory Fire*. The only Passage, which, at the first Glance seemed to look that Way, was what *St. Paul* says, *2 Cor. iii. 13. Every Man's Work shall be made manifest — Because it shall be revealed by Fire, and the Fire shall try every Man's Work of what Sort it is, &c.* When *Daniel* had considered this whole Passage, from the Beginning of the Ninth to the End of the Fifteenth Verse, he plainly saw that *Fire* was there mentioned only by way of Similitude or Comparison; that as the Purity of *Gold* is tried by the *Fire*, so will there be a *Trial* of the *Works*, of which he is there speaking: Nor is there the least Intimation that this *Fire* (whatever is meant by it) is for the tormenting of *Souls* in order to their being expiated.

Upon this Occasion, he often thought of those Words, *Rev. xiv. 13. Blessed are the Dead which*

16 DANIEL HERLY'S *Conversion*

die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their Labours: Which Passage did not seem to him to be consistent with their being *tormented in Purgatory*: where it is supposed their Souls may for a long Time continue, if they are not delivered by Masses, or a Plenary Indulgence.

From many plain Passages of *Scripture*, *Daniel* was convinced that if, by true Faith and sincere Repentance, a Man had made his Peace with God, and so continued to the Time of his Death; his Sins were fully pardoned through the Propitiation of *Christ's* Death, and therefore needed not any other *Expiation*.

In the Celebration of *MASS*, *Daniel* had observed that the Priest, upon some Occasions, distinctly pronounced this Word, *Oremus*, and then made a little Pause before he went on. His Curiosity prompted him to enquire what the Meaning of this Word was; and when he was told that it signified, *Let us pray*, and was a *Call* to the People, to join in Prayer with the Priest; he could not but demand how it was possible that the People, who understood not a Word of *Latin*, could join in Prayers that were made in that Language. But when he had read and well considered the Fourteenth Chapter of *St. Paul's* First Epistle to the *Corinthians*, he was fully convinced, that the Practice of the Church of *Rome*, in having all their Public Worship in that Language, which very few of the common People understand, was directly contrary both to Reason, and to the plain Doctrine of that Apostle. Nor could he imagine why this Practice is still kept up, except it be to keep the People in Ignorance.

Many

Many Passages of *Scripture* he met with, whereby we are sufficiently assured, that if we humbly acknowledge and confess our Sins unto God, and heartily repent and amend our Lives, we shall obtain Pardon and Forgiveness, thro' the Mercy of God and the Mediation of *Jesus Christ*, who gave himself to be a Propitiation for us. He was also of Opinion, that in many Cases it might be a great Comfort to a penitent Sinner, to make the State of his Conscience fully known to some grave and discreet Pastor of the Church, from whom he might receive farther Assurance of God's Pardon, together with wholesome spiritual Advice for his Soul's Health. But he could no where find, that God had commanded every Man to make a particular private Confession of all his Sins to a Priest, as the Church of *Rome* requires them, under pain of Damnation to do. And it was no small Scandal to him to find, that, in that Church, Men are encouraged to believe, that, however wicked their whole Lives may have been, yet, if upon their Death-bed they are sorry for their Sins, and; upon a full Confession of them to a Priest, receive his Absolution for them, they shall certainly be saved, altho' for some Time they may be detained in *Purgatory*; from whence they make sure to be soon delivered, if a few *Masses* are said for them, which may be purchased for Money. Upon which Confidence a great many Men go boldly on in the Practice of Lewdness, Drunkenness, and many other Sins, both of Commission and Omission, even to the very End of their Days.

It is needless to give a particular Account of all the Reflections which *Daniel* made upon the worshipping of Relicks, Pilgrimages, Extreme

Unction,

18 DANIEL HERLY'S *Conversion*

Unction, and all the rest of the Doctrines and Practices of the *Roman Church*, of which he could find no Footsteps in the *Holy Scriptures*. But his Thoughts of the Doctrine of *Transubstantiation*, and the Consequences of it, ought not, I think, here to be omitted.

He had been taught, under pain of Damnation, to believe, that the Holy Sacrament of the Lord's Supper, the Bread and Wine, are substantially converted, or changed, into the real Body and Blood of *Christ*, and that under the Appearances of Bread and Wine, *Christ* Himself (Body, Blood, Soul, and Divinity) was totally and substantially present, and swallowed down alive into the Stomach of every one who received the Sacrament: That the Sacrament it self (or the *Host* as they commonly call it) was to be worshiped with the very same Worship that is due to God Himself: That in this Sacrament *Christ* is offered up as a *true, proper, and propitiatory* Sacrifice for the Living and the Dead: And that under one Kind only, whole and entire *Christ* and a true Sacrament is received. For all which wonderful Doctrine, *Daniel* could find no Foundation in *Scripture*, but this alone: That, when *Christ* first instituted this Holy Sacrament, He gave *Bread* and a *Cup* to his Apostles, and said, *This is my Body, and this is my Blood*, Matth. xxvi. 26, &c. Which Words the Church of *Rome* will have to be taken in the strictest literal Sense: And if this Foundation fails, the whole Fabric of these Doctrines, which are built upon it, must of Necessity fall to the Ground.

Upon this *Daniel* thus reasoned within himself: "If all the Words of *Holy Scripture* are thus to be literally understood, then we must believe

"believe that God (who is an Infinite SPIRIT)
 "has *Hands, Arms,* and other Members like a
 "Human Body, with many more Absurdities.
 "Or if all the Words of *Christ* Himself are thus
 "to be taken, then we must believe that *Christ*
 "is literally a *Door*; John x. 9. a *Shepherd*, ver.
 "11. a *Vine, a true Vine*, Chap. xv. 1. and that
 "the *Cup* (which literally signifies not the Li-
 "quor, but the *Vessel* which contains it) that the
 "*Cup* (I say) is literally the *New Testament* in
 "*Christ's Blood*, Luke xxii. 20. with many more
 "Things that never entered into the Thoughts
 "of any Christian, or Man of Common Sense.
 "What other Reason then can be given, why
 "all Men agree to take thousands of Expressions,
 "in *Holy Scripture*, and other Books and Dis-
 "courses, not in a literal, but altogether in a
 "figurative Sense, except it be this, that where
 "the literal Sense of an Expression is manifest-
 "ly absurd, and the figurative Sense of it plain
 "and reasonable, and agreeable to the common
 "Way of speaking, there the former should be
 "rejected, and the latter taken? Now, if we
 "take those Words of our Saviour (*This is my*
 "*Body, This is my Blood*) in a literal Sense, a
 "Train of Absurdities, directly contrary to the
 "Senses and Reason of Mankind, will most ma-
 "nifestly follow: But if we take them figurative-
 "ly, as if our Saviour had said, *This is the Re-*
 "*presentation of my Body, and of my Blood*; there
 "is nothing herein but what is agreeable to
 "Reason, and to the common Way of Speech
 "among Mankind."

Touching the Offering up of *Christ* as a *Pro-*
pitiatory Sacrifice in the Celebration of the Sa-
 crament

20 DANIEL HERLY'S *Conversion*

crament of the Lord's Supper, or the *Mafs*, as the *Romanists* call it, *Daniel* had been informed that a *Propitiatory Sacrifice* is nothing else but a *Sacrifice for Sin*, in order to the atoning or appeasing God's Wrath against it, and obtaining the Remission, or Pardon of it. Upon this he took great Notice of the Words of the Apostle, *Heb. ix. 22. Without shedding of Blood is no Remission*; and of God's own Words to the People of *Israel*, *Lev. xvii. 11. The Life of the Flesh is in the Blood; and I have given it to you upon the Altar to make an Atonement for your Souls: For it is the Blood that maketh an Atonement for the Soul.* From which two Passages, in Conjunction with all the Accounts which we have of such Sacrifices in the *Old Testament*, he gathered, *First*, That nothing can be made a true, proper, propitiatory Sacrifice, but that which has *Blood and Life*: And, *Secondly*, That the *Blood* of such a Sacrifice must necessarily be shed, and the *Life* of it taken away. And that the constant Practice of the People of *Israel*, in offering such Sacrifices, was agreeable to this Notion of them, he found was not denied.

Here then, again, *Daniel* thus reasoned with himself, " Will any Man say, that the *Blood* of Christ is shed, and *His Life* taken away in the Celebration of the *Mafs*? And if not, how can he be there offered as a true, proper, propitiatory Sacrifice?"

Daniel also took much Notice of the following Words of the Apostle, *Heb. ix. 24, &c. Christ is not entered into the Holy Places made with Hands: which are the Figures of the True; but into Heaven. it self, now to appear in the Presence*

Presence of God for us: Nor yet that He should offer Himself *OFTEN*, as the High Priest entereth into the Holy Place every Year with the Blood of others: (For then must he *OFTEN* have suffered since the Foundation of the World) but now *ONCE*, in the End of the World, hath he appeared to put away Sin by the Sacrifice of himself. From whence it appeared very plain to him, *First*, That our Saviour's offering Himself, as a Sacrifice for Sin, was by his suffering Death upon the Cross: *Secondly*, That if he had been *OFTEN* to be offered in Sacrifice, he must *OFTEN* have suffered: And therefore since, in the Celebration of the *Mafs*, He does not suffer (as He did upon the Cross) He is not there offered in Sacrifice: And *Thirdly*, That His *ONCE* offering of Himself in Sacrifice upon the Cross is sufficient for the putting away of Sin (provided that we truly repent of it) and therefore that there is no Necessity that He should often be offered in Sacrifice.

From the Words of our Blessed Saviour, *This do in Remembrance of me*, Luke xxii. 19. and those of St. Paul, *As often as ye eat this Bread and drink this Cup, ye do shew the Lord's Death till he come*, 1 Cor. xii. 26. Daniel was very sensible, that this Holy Sacrament was appointed for a Commemoration of the Sacrifice of Christ upon the Cross: And from those other Words of St. Paul, *The Cup of Blessing which we bless, Is it not the Communion of the Blood of Christ? The Bread which we break, Is it not the Communion of the Body of Christ?* 1 Cor. x. 16. he was no less sensible that this *Bread* and this *Cup* are the Means ordained by God, whereby we do
commu-

22 DANIEL HERLY'S *Conversion*

communicate in or participate of the Benefits of that Sacrifice. But that *Christ* Himself is *truly and properly Sacrificed* as often as *Mass* is celebrated, appeared to him to be a most groundless Fancy.

As to the worshipping of the Holy Sacrament with the same Worship that is due to God: Besides that *Daniel* could not find the least Intimation of any such Thing in all the *Bible*, he thus reasoned with himself: "Certainly that Worship which is *due to God*, the Great and Infinite Creator of Heaven and Earth, ought to be given to none but Himself, *who will not give his Glory to another*, *Isai. xlviii. 11*. Nor could I thus worship *the Son and the Holy Ghost*, if the *Scripture* did not convince me that they are one God together with the *Father*; which I believe by *Faith*, altho' it is beyond my *Reason* to comprehend it. Now when a Priest consecrates a *Wafer*, Does this Consecration change the *Wafer* into *God*, without the least Appearance of any Alteration made in it? If so; I desire that it may be clearly proved from *the Word of God*: But if not, How can I, with a safe Conscience, give *Divine Worship* to it? And if the Priest has happened to make any Mistake in the Performance of this Consecration (many of which I am told there are, that render the Consecration altogether null and void) What is it *then* which the People worship? Certainly (said *Daniel*) *Divine Worship* ought always to be grounded upon *Faith* (for *how shall they call on him in whom they have not believed?* *Rom. x. 14.*) And how can I be sure, with the
"Certainty

“Certainty of Faith, that the Priest is never mistaken in any Thing that is necessary to the due Consecration of the Holy Sacrament?”

Daniel had observed, that in every Place of the New Testament, where the Receiving of this Holy Sacrament is directed or commanded, express Mention is made of the Cup. Our Blessed Saviour gave the Cup to His Disciples, saying, Drink ye all of it; Matth. xxvi. 26. And they all drank of it, Mark xiv. 23. The Cup is also expressly mentioned, Luke xxii. 20. and 1 Cor. xi. 25, &c. and ver. 28. Let a Man examine himself, and so let him eat of that Bread, and DRINK OF THAT CUP, says St. Paul. From all which Passages, it appeared most plain, that Christians are as much commanded to drink of the Cup, as to eat of the Bread in this Holy Sacrament: And consequently, that to deprive the People of the Cup is a most manifest Violation of Christ's own Institution.

CHAP. IV.

Observations made by Daniel, in his going through the Holy Scriptures.

THE principal View, with which Daniel first betook himself to the Study of the Holy Scriptures, was that by their Light he might the better inform his Understanding and Judgment touching the Points in Controversy between the Protestants and Church of Rome: And in this Study he spent almost all the Time he could be Master of, for more than three Years; during which

24 DANIEL HERLY'S *Conversion*

which he read but little in any other Book except the *Bible*; with which when he became thoroughly acquainted, he again set himself to read other Books; and whatever Doctrines of Religion he found advanced in any of them, he thought he had as good a Right as the People of *Berea*, to *search the Scriptures daily, whether those Things were so*, Acts xvii. 11. The Minister of the Parish freely lent, and sometimes gave him such Books as he thought would be of most Service to him, and, among the rest, two or three that very plainly proved the Truth of the Christian Religion, and the Divine Authority of the *Holy Scriptures*, with which *Daniel* was much satisfied and delighted.

By the diligent Attention that *Daniel* always gave to every thing which he read, he very much improved the natural Capacity of his Mind: In-
somuch that, besides the Knowledge which he had gotten in the *Romish* Controversies, he made many other Observations, chiefly grounded on the *Holy Scriptures*; of which I shall now give some Account, that thereby it may appear how far a Man of common Understanding may make a Progress in the Knowledge of Religion, if he carefully sets himself to it.

He had often taken Notice that every Man, and other living Creature, every Tree and Plant of the Field, every House and other Thing framed and fashioned by the Art of Man, that all these Things had a *Beginning of their Being*: But *how this whole World first began to Be* was a Thing that often puzzled him, until he read the *Bible*; by many Passages of which, as well as the first Chapter of *Genesis*, and by his own Reason, he was fully convinced that this World was not
made

made by *Blind Chance*, which could never jumble so very many Things together, into that beautiful and useful Order, in which we now behold them: Neither was it made by what Men commonly call *Nature*, which is as *Blind* as *Chance* it self, if it be not guided by a superior Power. But it was framed and fashioned, and put into that Order, in which we see it, by the Wisdom and Power of God, who is Eternal. For if God were not Eternal, without any Beginning of his Being, *Daniel* most manifestly saw, that Nothing could possibly have ever been produced or brought to Be.

He took great Notice of the very different Way of the Creation of *Man* from that of all other living Creatures. *These* were by God's Command produced out of the Earth and the Water, and derive what Souls they have, as well as their Bodies, altogether from those Elements. *Let the Waters bring forth*, &c. says God, *Gen. i. 20.* And, *Let the Earth bring forth*, &c. *ver. 24.* &c. But altho' the Lord God formed *Man* (that is to say his Body) *of the Dust of the Ground*, yet He Himself *breathed into his Nostrils the Breath of Life*, whereby *Man* became a living Soul, *Gen. ii. 7.* All *Brutes* are acted and guided by certain Inclinations, which we call *Instincts*, implanted in their Nature, which they have no Power to resist: But the noble Faculty of *Reason*, with which *Man* is endowed, enables him to guide, conduct, and controul even his strongest Natural Inclinations, whenever he foresees any Evil or Incōvenience that would arise from the following of them. This is that *Image of God* in which *Man* was created, and whereby he is

26 DANIEL HERLY's Conversion

enabled to exercise that *Dominion* which God has given him over other Creatures, *Gen. i. 26, 27.* From which Consideration, joined with many other Passages of *Scripture*, and the Reason of Things, *Daniel* firmly concluded that *the Soul of Man is immortal*, and does not perish when by Death it is separated from the *Body*.

Daniel looked upon *Reason*, as being the *Voice of God speaking unto Man in a natural Way*: And, by a due Attendance even to this *Voice* alone he thought that every Man might be fully convinced that it is God's Will that all Mankind should honour, worship, and adore Him their Great Creator, and that they should live soberly, temperately, chastely, justly, and honestly among themselves; as also that he who knowingly acts contrary to the Will of God, may justly expect to be severely punished for it; and that he who sincerely endeavours to obey and please God, in every Thing, may reasonably expect to be rewarded: And, lastly, That if these Rewards and Punishments are not sufficiently distributed in this Life, there certainly will be a Life to come, for the due Distribution of them.

This being so, it astonished him to find that our First Parents, *Adam* and *Eve*, so soon became disobedient to God; and that in all Ages, from the very beginning of the World, Wickedness of all Sorts has so far prevailed among Mankind. And altho' they, who, by *first* going astray mislead other Men, have nothing to plead in Excuse for themselves; yet (thought he) what shall become of many Millions of Men, who all along have, and every Day do transgress the Laws of God out of mere *Ignorance*, and because they
never

never have been instructed in them? Must all these be eternally damned without Distinction?

From these perplexing Thoughts he was soon relieved by considering what his own Reason in some Measure suggested, and the *Holy Scriptures* more fully made known to him, That *with Righteousness God will judge the World, and the People with Equity*, Psal. xcvi. 9. And that *as many as have sinned without Law, shall also perish without Law; and as many as have sinned in the Law, shall be judged by the Law*, Rom. i. 12. From whence he concluded, *First*, That God will judge no Man by a Law, of which he has been altogether ignorant, and never had the Opportunity of knowing: *Secondly*, That all such Men shall be judged by their own Consciences, *by the Law written in their Hearts*, to which *their Conscience bears Witness*, Rom. i. 15. So that when, at the last Great Day, any Man shall be condemned by God, he will be sensible in *his own Conscience*, that he justly deserves the Punishment inflicted on him.

Daniel, upon this Occasion, called to mind the Words of our Blessed Saviour, *Matth. xi. 21. Woe unto thee Chorazin, Woe unto thee Bethsaida: For if the mighty Works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in Sackcloth and Ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the Day of Judgment than for you: Upon which he made this Reflection: "If the*
" *People of Tyre and Sidon (who were Hea-*
" *thens and Idolaters) shall meet with such a*
" *tolerable Sentence in the Day of Judgment;*
" *and that for this Reason, because God fore-*
" *saw that, if they had had the same powerful*

28 DANIEL HERLY's *Conversion*

"Evidence of the Truth of the Gospel that others had, they would have *repented* and turned to God; how do I know but that there have been, are, and will be, very many more in the same or like Circumstances? All which is manifestly grounded upon that most equitable Rule which our Saviour lays down, and every Man's Reason must assent to: *That Servant which knew his Lord's Will, and prepared not himself, neither did according to his Will, shall be beaten with many Stripes. But he that knew not, and did commit Things worthy of Stripes, shall be beaten with few Stripes. For unto whomsoever much is given, of him (and of him only, in Proportion to what he has received, Matth. xxv. 14, &c.) shall much be required, Luke xxii. 47.*

These Considerations made *Daniel* look with great Abhorrence upon the Uncharitableness and barbarous Cruelty of the *Romanists*, who peremptorily pronounce eternal Damnation on all who live and die out of their Communion, notwithstanding that they believe in *Jesus Christ* and lead most virtuous Lives; and this without making any Allowance for the invincible Prejudices of Education: Altho' at the same Time they maintain, that if a Man leads a most wicked and profligate Life, yet if, before his Death, even the Fear of Hell makes him sorry for his Sins, and he confesses them to a Priest, receives his Absolution, and dies within the Pale of their Church, he shall certainly be saved; altho' for some Time he may be tormented in *Purgatory*.

Daniel took great Notice that, To preserve the Knowledge of the True God from being utterly

terly extinguished among Mankind, who had almost universally perverted their Ways; God was pleased by Revelation to make Himself more fully known to some particular Men, such as *Noah, Melchisedech, Job, Abraham, Isaac, and Jacob*; and afterwards to make Choice of the People of *Israel*, to whom, by *Moses* and the *Prophets*, He gave more Instruction touching Himself and His Laws. *Daniel* also concluded that, when the People of *Israel* and *Judah* were, for their Sins, carried away in Captivity into far distant Countries, by this Means the Knowledge of the true God was in some Measure propagated among the Heathen Nations; of which he met with some Instances in the Book of the *Prophet Daniel*, and elsewhere. And this he looked upon as the Way whereby God thought fit to prepare the World for that full and complete Revelation of Himself and His Holy Will, which afterwards was made known by *Jesus Christ* and His Apostles, who were sent to *teach all Nations*, Matth. xxviii. 19.

For some Time, *Daniel* did not know the Meaning of the Word *APOCRYPHA*; under which Title, he took Notice that some Books, placed at the End of the *Old Testament*, are comprehended. But when he was informed that these *Apocryphal Books*, or any of them, were not originally written in the *Hebrew Tongue*, nor ever received among the *Jews* (unto whom were committed the Oracles of God, Rom. iii. 2.) he could not look upon them as any Part of the *Old Testament*, altho' he met with many useful Things in them.

30 DANIEL HERLY'S *Conversion*

In some of these *Apocryphal Books*, particularly in that called, *The Wisdom of Solomon*, the xiiith, xivth, and xvth Chapters, and in that of *Baruch*, Chap. vi. called, *The Epistle of Jeremiah*, he found a great deal said against the *Worship of Images*, which he was not able to reconcile with the Practice of the Church of *Rome*: But in none of them could he find any Thing favourable to any of the Peculiar Tenets of that Church, except one Passage in the *Second Book of the Maccabees*, Chap. xxii. 45. where the making a *Reconciliation for the Dead* is spoken of with Approbation. But when from the Second Chapter of this Book, ver. 23. he was informed, that the whole was only an *Abridgment* of a History written by one *Jasen of Cyrene*, and found the Author making an Apology for his Performance, in these Words, (so far beneath the Dignity of an inspired Writer) *If I have done well, and as is fitting the Story, it is that which I desired: But if slenderly and meanly, it is that which I could attain unto*, Chap. xv. 38. Daniel plainly saw that no necessary Point of Faith or Religion could be grounded upon the Authority of this Book; besides the Objection that lies against it in common with all the rest of the *Apocrypha*.

Altho' many *Ceremonial Laws* and *Positive Ordinances* were by Divine Authority prescribed to the People of *Israel*, yet Daniel observed, that God, by his Holy Prophets, chiefly insisted upon the Observation of the *Moral Law*, which wholly consists in loving, fearing, and honouring God, Justice and Beneficence to all other Men, together with Sobriety, Temperance, and Chastity: Insomuch that God seems even to slight and re-
ject

ject His own outward Ordinances, when Men began to set a greater Value upon them than upon Moral Duties. Many Instances of this Daniel took Notice of in the *Old Testament*; particularly the First Chapter of *Isaiah's Prophecy* (which he very often read) made a great Impression upon his Mind; and he often used in his Meditations to repeat to himself those Words of the Prophet Micah, Chap. vi. 6. *Wherewith shall I come before the Lord, and bow my self before the High God? Shall I come before him with Burnt-offerings, with Calves of a Year old? Will the Lord be pleased with Thousands of Rams, or with ten Thousands of Rivers of Oil? Shall I give my First-born for my Transgression, the Fruit of my Body for the Sin of my Soul? He hath shewed thee, O Man, what is good: and what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God?* And upon thoroughly considering every Part of the *New Testament*, he found that the whole Tenor of the Gospel cannot more fully, in few Words be expressed, than St. Paul has done it, Tit. ii. 11. where he tells us, that *The Grace of God, that bringeth Salvation, hath appeared to all Men; teaching us, that, denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present World.* Upon which Daniel could not but very much disapprove of those Men, who, by their Practice, appear to place their Religion much more in Hearing Mass, Confession to a Priest, performing Penance, Saying their Beads, Abstaining from Flesh upon certain Days, Receiving the Holy Sacrament at certain Times, and such like outward Observances, than in a serious

32 DANIEL HERLY's *Conversion*

rious and deep Sense of the Love and Fear of God, and the conscientious and diligent Performance of their Duty to God, themselves, and all other Men.

However difficult it was to *Daniel* to find out the true Meaning and full Import of many obscure Passages of *Holy Scripture*, yet every Thing that is necessary to Man's Salvation appeared to him to be therein so fully and plainly set forth, as to leave no Doubt in him about them, or any of them. And therefore he resolved to go on with studying the *Scripture*; and to imbibe the *sincere Milk of the Word*, that he might grow thereby; 1 Pet. ii. 2. In which he was very much encouraged by many Passages that he met with in the *Scripture* itself. *Prove all Things, hold fast that which is good*, 1 Theff. v. 21. *Believe not every Spirit; but try the Spirits, whether they are of God*, 1 John iv. 1. *Search the Scriptures*, John v. 39. *Be ready always to give an Answer to every Man that asketh you a Reason of the Hope that is in you*, 1 Pet. iii. 15. with many more Texts to the like purpose. And that, by God's Grace and Assistance, he should sufficiently understand the *Scriptures* in order to his Salvation, he found himself well assured by God's Promise, that *He will give the Holy Spirit to them that ask Him*, Luke xi. 13. And if any of you lack *Wisdom*, let him ask of God, that giveth to all Men liberally, and upbraideth not, and it shall be given him, Jam. i. 5. For which Reason, he often lifted up his Thoughts to God in such Meditations as these; *Open thou mine Eyes, that I may behold wondrous Things out of thy Law*, Psal. cxix. 18. *Teach me, O Lord, the Way of thy*

thy Statutes, and I shall keep it unto the End. Give me Understanding, and I shall keep thy Law, yea I shall observe it with my whole Heart, ver. 33.

Among the many Observations which Daniel made in his frequent Reading of the Holy Scriptures (which I need not stand particularly to recount) he took great Notice that the Duty of Relieving the Poor, the Widow, the Fatherless and Distressed, was in a more than ordinary manner in very many Places inculcated and pressed. Of this he had often heard from the Priest in his Sermons or Exhortations to the People, without perceiving that either he himself or others were much moved by it. But when he read these Words of Jesus Christ Himself, Matth. xxv. 31, &c. wherein he gives a Description of the Great Day of Judgment; and there found that giving Meat to the Hungry, and Drink to the Thirsty, taking in the Stranger, clothing the Naked, and visiting the Sick and the Prisoner, would in that Day, be made the great Test whereby to distinguish the Righteous from the Wicked, the Blessed from the Cursed: And when he read those Words of St. James, Pure Religion and undefiled before God and the Father, is this, To visit the Fatherless and Widows in their Affliction, and to keep himself unspotted from the World, Jam. i. 27. he was pricked in his Heart (Acts ii. 37.) and found the Word of God to be quick and powerful, and sharper than any two edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and a Discerner of the Thoughts and Intentions of the Heart, Heb. iv. 12. " Good God !
 " (said he to himself) do those rich Men, who
 " live in Plenty and regard not the Poor, sincere-
 " ly

34 DANIEL HERLY'S *Conversion*

“ ly believe That Gospel which they profess?
“ How easy would it be for them, by a small
“ Retrenchment of their Vanity and Luxury
“ (which they might easily spare) to keep many
“ miserable Wretches from starving and perish-
“ ing? But I beg Pardon: My Business is not to
“ judge other Men, but to take Care of the Per-
“ formance of my own Duty.”

Daniel had from his Childhood been taught, according to his Ability, to shew Compassion to the Poor and Distressed: But from this Time forward, he doubled his Diligence in the Performance of this Duty. What he could honestly save out of his Earnings, he gladly bestowed on those whom he found to be the greatest Objects of Pity; and did all he could to make their Case known to those who were better able to relieve them. Nor was it a small Comfort to him that *the poor Widow's two Mites* were as well accepted as the greater Gifts of those who were rich, Mark xii. 42.

But he took great Notice of what *St. Paul* says, 1 *Thess.* iii. 10. *That if any would not work neither should he eat:* And therefore whenever he met with a sturdy vagrant Beggar, who was able to get his Bread by his Labour, but through Laziness would not do it: he never failed to complain to some neighbouring Magistrate, that such a Man might be corrected, and not suffered to rob the real Poor of the Alms of well-disposed Persons.

C H A P. V.

Daniel's Second Conference with the Romish Priest.

DANIEL constantly spent great Part of every Sunday, and at least an Hour (and sometimes much more) every other Day, in the Study of the *Holy Scriptures*, upon which he was always very intent. His Method each Day was to read a good Portion of the *Old Testament*, and then about as much of the *New*: Whereby he came to read the *New Testament* (which is much the shorter of the two) much oftner than he did the *Old*; and became so well acquainted with it, as to be able readily to find most of the principal Passages of it.

Being thus furnished, he went again to visit his old Confessor, and plainly told him that he had read the *Bible* again and again; and the *New Testament* many Times over with the greatest Attention; but that in the Whole he could not find any Foundation for the peculiar Doctrines of the Church of *Rome*.

“ My Friend (says the Priest) you do not rightly understand the *Scriptures*; and you ought to receive the Interpretation of them from the *Church*.”

“ Sir (says Daniel) I gather my Faith and Religion altogether from such Passages of *Scripture* as are very plain: And these plain Passages enable me to understand many more, which otherwise, perhaps, would be obscure and doubtful. I am answerable to God, and to

“ none

36 DANIEL HERLY's *Conversion*

“ none but Him, for my Honesty and Sincerity
 “ in this Way of proceeding. But I do not see
 “ what Authority any *Church* has to impose Her
 “ *Interpretations* upon me, when my clearest Un-
 “ derstanding assures me, that these same Inter-
 “ pretations are contrary to the plain Meaning
 “ of the *Scripture* itself, and some of them to
 “ common Sense and Reason. I desire you to
 “ prove, if you can, that God has given such
 “ Authority as you maintain, to any, and what
 “ *Church*, and to shew me who it is that is, by
 “ God's Appointment, to inform me of the true
 “ Meaning of the Church's *Interpretations*, in
 “ Case that I do not at first understand them.”

“ The Church (says the Priest) has received
 “ her *Interpretations* and Her Doctrines by *Tra-*
 “ *dition* all along from *Christ* and his Apostles.”

“ Sir, (says *Daniel*) the many Miracles that
 “ were wrought by *Christ* and His Apostles, are
 “ so well attested, as that no sober Man can doubt
 “ of the Truth of them. These Miracles abun-
 “ dantly prove, that they had God's Authority for
 “ all that they taught. The *Holy Scriptures*, both
 “ of the *Old* and *New Testament*, were by the A-
 “ postles delivered to the Christian Church, as
 “ being the *Word of God*. And therefore what-
 “ ever I find to be plainly taught in these *Scip-*
 “ *tures*, I look upon it as taught by the Apostles.
 “ The exact Agreement in Sense, and for the
 “ most Part in Words (abating for some few Mis-
 “ takes of the Transcribers or Printers, which
 “ are easily discovered;) this Agreement (I say)
 “ that is found to be between the prodigious
 “ Number of Copies and Translations of the *Holy*
 “ *Scriptures*, that (as I am told) are dispersed
 “ throughout the World, and have been so for
 “ many

“ many Ages, most evidently shews, that they are
 “ the very same now as they were left by the
 “ Apostles. But if you have any other Way of
 “ proving that this or that particular Doctrine
 “ was taught by Christ or his Apostles, and the
 “ Belief of it by them declared to be necessary
 “ to Salvation, be so good as to let me know it;
 “ and if I am any Way convinced that it was so
 “ taught by *Them*, I must of Necessity believe it.
 “ But it is absolutely impossible for me to be-
 “ lieve any Doctrine, before I am convinced of
 “ the Truth of it, either by the Reason of the
 “ Thing itself, or by the *Divine Authority* of him
 “ that teaches it. Matters of *Fact* I can and do
 “ believe, upon the Testimony of credible Wit-
 “ nesses: But bare *Authority*, excepting that of
 “ God Himself, cannot possibly bring me to the
 “ Belief of any *Religious Doctrine*.”

The Priest, not being able to give a Rational Answer to what *Daniel* had thus urged, betook himself to another Way, that is very common among them, and with great Assurance told him, that he would certainly be damned if he became a *Protestant*: But (says *Daniel*) *Who art thou that judgest another's Servant? To his own Master he standeth or falleth: Yea he shall be holden up: For God is able to make him stand*, Rom. xiv. 4.

38 DANIEL HERLY's *Conversion*

C H A P. VI.

Daniel becomes a Protestant, and removes into the City.

WHEN *Daniel* clearly found that he could not, with a safe Conscience, continue in the Communion of the Church of *Rome*, to profess Things which he did not believe, and to practise a Worship which, upon full Conviction, he judged to be unlawful; he set himself diligently to read and consider the *Book of Common Prayer*, that he might be satisfied whether or no the Faith, Worship, and Administration of the Sacraments, in the Established Church of *Ireland*, were agreeable to the Word of God: Of all which being soon fully convinced, he resolved, through the Grace of God, to spend the Remainder of his Life in the Communion of this *Church*.

Tho' *Daniel* had been all along bred to daily Labour in Country Business; yet in wet Weather, when he could not work Abroad, he often employed himself in the mending of old Shoes; at which he soon grew very dextrous, and thereby used sometimes to earn a Penny.

His Father and Mother being now dead, and the Lease of their little Farm expired, *Daniel* thought it most advisable to turn what little Substance he had into ready Money, and to remove into the neighbouring City, hoping there to get a better Livelihood by this poor Trade which he had taken up, than what he could propose to do by his daily Labour in the Country.

In

In Pursuance of this Design, he took a convenient Room, in a back Part of the Town, where it was cheapest to be had, and laying out Part of his Money in Leather, with the rest he used to buy old Shoes, which, when he had mended, he exposed to Sale, and thereby got honest Bread for himself and his Family. His Wife was a sincere *Protestant*, and an industrious Woman. They both constantly frequented their Parish Church, and their Behaviour was such as gained them the Good-will of all that knew them.

C H A P. VII.

*His Conference with the Minister of his Parish,
who came to visit his Wife in her Sickness.*

DANIEL's Wife once falling sick, the Minister of the Parish, according to his Duty, came to visit her; and having for some Time discoursed with her in a proper Manner, he concluded his Visit with the Prayers of the Church, in which Daniel joined with great Reverence, and made the Responses, as they are set down in the Order of the Visitation of the Sick. The Minister (who had never seen him before that time) perceiving by his Pronunciation of the English, and gathering from his Name that he was an *Irishman*, asked him whether he had always been bred a *Protestant*. No, Sir (says he) I was bred in the Church of Rome, until I grew up to be a Man. The Minister then asked him, by what Means he had been made a *Protestant*: Upon which, Daniel very modestly gave him an

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Account

40 DANIEL HERLY'S *Conversion*

Account how he came to read and study the *Bible*, and some other Books, by which he was fully convinced of the *Romish* Errors. The *Minister* was well pleased with what he said, and asked him whether he had yet been openly received into our *Church*, and had taken out the Bishop's Certificate, as the Law directed? " Sir, (says *Daniel*) " when a Man aims at any Benefit in this *World* " by conforming to the Established Church (for " which I do not blame him, if he acts with a " good Conscience) he ought to do what the " Law requires in order thereunto. But I have " no Estate to sue for, or *Purchase* to make, nor " am I qualified for any publick Employment. All " that I desire is to get my Living honestly, to " enjoy my Conscience here, and to be eternally " happy hereafter. When I was baptized in the " Name of the Father, the Son, and the Holy " Ghost, I was admitted as a Member of *Christ's* " Church, and thereby had a Right to *Christian* " Communion, as soon as I should become capable of it. This Privilege I hope I have done " nothing to forfeit; the *Errors* in which I " was first bred having been my Misfortune and " not my Fault: For as soon as I was convinced of them, I renounced them, nor " did I offer to harden my Mind against Con- " viction. Being therefore satisfied that the " Church of *Ireland*, by Law established, is a " pure and sound Part of the Christian Church, " and that therein every Thing necessary to Sal- " vation may fully and freely be had and enjoyed, " I frequent its Worship, and heartily join in *Com-* " *munion* with it."

The *Minister*, being desirous to make the utmost Trial of *Daniel*, told him, that to profess the best Religion

Religion would avail nothing with God, but rather tend to his Condemnation, if it were not accompanied with a holy Life; and therefore desired leave to ask him, whether he took great Care to lead his Life according to the Rules of the Gospel? To which *Daniel* made Answer in these very Words; which I think deserve to be remembered: *God forbid that I should be like the proud Pharisee, to boast of what I do. But if you please to enquire among my Neighbours, I hope you will find that I am no Shame to the Religion I profess.*

The *Minister* then asked him, whether he made use of that Knowledge to which he had attained, in endeavouring to bring over any of his *Papish* Friends or Acquaintance to the *Protestant* Religion? “Indeed (says *Daniel*) I have made many Attempts that way; but to very little Purpose. From the Time that I declared myself a *Protestant*, the *Romish* Priests would not enter far into any such *Conversation* with me; and the common People (with whom I chiefly conversed) are kept in so much Ignorance, and in such Fear of entertaining the least Doubt concerning any Article of Faith (which they are made to believe is a damnable Sin) that they always turned the deaf Ear to every thing that I offered to say against their Errors. They are often told, that if they believe as the Church believes, and are obedient to their Spiritual Pastors, they shall certainly be saved; with which they content themselves, and will not make any farther Enquiry into Religion, for fear it should make them uneasy in their Minds.”

42 DANIEL HERLY'S *Conversion.*

The Conclusion.

IT is now about five or six and twenty Years since I last saw *Daniel Herly*, or have had any Opportunity of making Enquiry after him; nor can I therefore say any more of him, but that he was a Man of a very regular and pious Life, and perfectly well contented with that Condition in which God's Providence had placed him. One very remarkable Thing only I must not omit to mention.

He was always very diligent, to the best of his Power, in relieving and assisting the Poor and Distressed (as I have already said;) and because he had but little to give, he took this Way, amongst others, of exercising his *Charity*.

Upon the late Reduction of *Ireland*, there were many poor Boys, who, having lost their Parents, were forced to beg about the Streets. Some of these poor Wretches he would take into his own House, breed them up in the Fear of God, and teach them his own Trade, whereby to get their Living. The Expence indeed of this was not very great; for their Work soon paid for their Keeping. But it was no small Piece of Charity to keep such miserable Creatures from perishing. Two of these poor Boys I saw, in his Room, the last Time that I was with him.

F I N I S.





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